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the favor of editors." The reference (p. 61) to the use of round stones in war Professor Macsweeney styles "an unique and classical one;" and the fact that Fiacha, the poet, composed a *Dinnseanchas*, or history of place-names, before the king (p. 28) suggests that he "supplied the place of an early Baedekker to the king." At page 73 is illustrated the device of using the search for a wife as an "opportunity for a display of prowess on the part of a hero or his followers," and at page 85 we have an example of "this simple yet effective manner of anticipating an on-coming event, typical of Irish story-telling at its best." At page 113 the words of Bricne, "may the pangs of a woman in childbirth be yours," are brought by the editor in relation with "the famous 'couvade' of the Ultonians." The use of the breadth of the face as a standard of measure (p. 22) is worth noting. At page 112 the legend of the king with ass's ears is referred to; at page 134 "magic birds," and at page 136, apparently, stone celts. This old legend contains many things to interest the anthropologist and the folklorist.

IRISH SAGA LIBRARY, No. 2. HEROIC ROMANCES OF IRELAND. Translated into English Prose and Verse, with Preface, Special Introductions and Notes. By A. H. LEAHY. In two volumes. Vol. ii. London: David Nutt, 1906. Pp. xi, 161.

This volume contains literal translations of five "lesser Tains," or shorter stories, by which it was customary in ancient Ireland "to precede the recital of the Great Tain, the central story of the Irish Heroic Age," viz., The raid for the cattle of Fraech, The raid for Dartaid's cattle, The raid for the cattle of Regamon, The driving of the cattle of Flidais, The apparition of the great Queen to Cuchulain. In an appendix (pp. 143-161) is given, in Irish text and literal interlinear translation, the conclusion of the "Courtship of Etain" from the *Leabhar na h-Uidri*. To each of the stories is prefixed a short introduction describing the MS. authority, etc. Of the period to which they belong Mr. Leahy says: "They all seem to go back in date to the best literary period, but appear to have been at any rate put into their present form later than the Great Tain, in order to lead up to it." In the Tain Bo Fraich, besides mortals appear Befind (Fraech's fairy mother), Boand (sister of Befind and Queen of the fairies), and three fairy harpers.

SCHLESIENS VOLKSTÜMLICHE UEBERLIEFERUNGEN. Sammlungen und Studien der Schlesischen Gesellschaft für Volkskunde begründet von Friedrich Vogt, herausgegeben von Theodor Siebs. Band II. SITTE, BRAUCH UND VOLKSGLAUBE. 2. Teil. SITTE, BRAUCH UND VOLKSGLAUBE IN SCHLESSEN. Von PAUL DRECHSLER. Mit Buchschmuck von Ellen Siebs. Leipzig: B. G. Teubner, 1906. Pp. xii, 348. Preis M. 5. 20.

The fourteen sections of this second part of a collection of folk-lore from numerous localities all over Upper, Central, and Lower Silesia are devoted to the consideration of these topics: Domestic life of the Silesian (pp. 1-20); social and economic life (21-42); property, etc. (43-48); country life (49-78); fruit-trees and their cultivation (79-84); domestic animals and cattle (85-119); relations to God and the church (120-128); relation to the heavenly bodies, atmospheric phenomena, the elements, etc. (129-153); mythic phenomena (154-183); prophecy and magic (184-244); belief in witches (245-255); "evil magic" (256-263); personal life (264-274); diseases, protec-

tion, and healing (275-320). Interesting are the relics of sacrifice at the building of a house (p. 2) and the human fear of the new building; the backward look towards heathendom of spinning and other domestic arts; the numerous superstitions connected with bread (das "liebe Brot"); modes and words of greeting and leave-taking ("Sleep round and don't get angular!" p. 23); the *blason populaire* (pp. 27-42); the harvest-lore (the last reaper and last binder are subject to much jesting and teasing, an attitude assumed also toward the last sheaf itself, called "the old woman," p. 66); superstitions connected with domestic animals (cocks were formerly thought to lay an egg every seventh year, which gave birth to a monster; much of the old Teutonic nearness to the horse still survives, and the goat is often brought into close relation with the Evil One). In Silesia God is "der liebe Gott," who gives to man "das liebe Brot," — his form is conceived as quite human. The devil appears as "a lean, hairy, hawk-nosed, tailed fellow, whose goats' or horses' feet are shod with iron, and who, when he disappears, leaves a bad stench behind" (p. 123), and the Freemasons are believed to be in league with him. The treasure at the rainbow's end can be lifted only by a naked man (p. 138), and any one who, when the first thunderstorm of the season occurs, strikes himself three times on the forehead with a stone, will have no headache during the year (p. 136). "Fire-letters" protect against fire (p. 145) and running-water against the powers of evil (p. 147). Great winds presage great wars (p. 152). A clod of one's native earth protects one from homesickness (p. 153), and new-born children are laid upon the ground to become strong, while moribund individuals are placed there that they may die more easily. Of the figures in the old heathen mythology, Wodan, the wind-god, has left most traces in folk-lore (p. 155). After him Frau Holde (Holle). An important rôle is played also by the "water-man" or "water-nix." The snake figures as a house-spirit. Of the days of the week Monday sets the pace for the rest in good or ill luck; Tuesday is the wedding-day; Wednesday, the middle of the week, is unlucky; Thursday very unpropitious, and Friday worst of all. There are some forty-five unlucky days of the month. The hour between twelve and one of every day is also unlucky. Magic numbers are three (and nine), seven and thirteen (if so many sit together at table one will die). The verb "to dream" is mostly used in the intransitive form, e. g., "es traumte mir" (p. 201). Magic objects and things are numerous (four-leafed clover is "lucky"). The folk-lore of animals is extensive (pp. 218-235) and there are many curious superstitions concerning the human body and its parts (pp. 237-242). Objects used in and about the churches are much esteemed as *materia magica*, — holy water, candles, chalk, ashes, bells, etc. Belief in witchcraft and "evil magic" still exists, and numerous are the objects used for "offence" and for "defence." Silesian folk-medicine recognizes conjuration, "scape-things" of divers kinds, and "cures" innumerable.

The excellent index to this book adds to its value for comparative purposes. It can be read with profit in connection with Mrs. Bergen's volumes on "Current Superstitions" and "Animal and Plant Lore," which cover much the same field for English-speaking America.